WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VII. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, APRIL 27, 1830. [HASTINGS & TRACY, PRINTERS.] NO 17.

COMMUNICATIONS.

For the Western Recorder.

MODERN INFIDELITY.

(*Continued.*)

I have said that the influence which inferior political newspapers are exerting, is, beyond all calculation, deleterious to the manners, the morals, and the principles of the community. The single fact, that editors are wont to deny their own personal responsibility, as to the moral and religious influence of the articles they publish, speaks volumes on the subject. To *one* thing, indeed, they are true. To the selfish interests of a party, I had almost said, they are *sworn* to be true. Honour, integrity, principle, patriotism, ingenuousness, all must be sacrificed, as often as party interest requires it; while the hand that perpetrates the deed, seeks to wash out its stains, by denying its own agency. Editors of this description will wrangle and equivocate, and task to the utmost their misguided ingenuity. They will forge and put in circulation the basest falsehoods, for the vilest of purposes. But when they have done the mischief, behold it is not they! No doubt, they assisted in contriving it. They executed it, and this with malice prepense. Still, it is not they, nor any one else, that has done it. It is preposterous to charge it upon them. At least, there was a *need be* in the case. Editors, like kings, can do no wrong.

Or perhaps some influential patron has furnished an anonymous article, while the editor only opens his columns for its admission. The article is base enough, to be sure; but it was intended to produce some *necessary* effect. Will it do any mischief? No matter if it does. No body has written it but the public. The writer feels no responsibility; the editor acknowledges none; and, as for the poor printer—he *lives* by his trade, and must please his patrons, or beg his bread.

Such editors will pretend great friendship to sound morality and "*genuine* religion." This, of course, or a large portion of their patrons will desert them. But—poor souls! what can they do? They have no agency in this business, natural or moral. They have no conscience, no personal identity, as to any one thing that is done. The civil law, indeed, recognises them; and they would feel its strong grasp in many an instance, if any one were to prosecute them. But the law of public opinion has become lenient. The men are in an evil case. *Personal* annihilation must be resorted to, or they will lose their characters. As in all public communities, "there are more wrong heads than right ones;" so, in every time of excitement, there will be more bad articles than good ones, offered for insertion; and he that should have any conscience at all in the business, would be sure to have his hands full of incurables. Besides, many of these journal-mongers are printers. What use is there in refusing to print, where money is to be made? Others will do it, if they refuse; and thus they would be in danger of losing business, and lessening their income.

The men, however, are not without their consolation. They make up their mind at once, that "every thing is fair in politics." The multitude are ready to call them "smart fellows;" and even good men, by the hundred and by the thousand, are becoming in one way or another their practical apologists. Men of ardent piety will become their subscribers, or at least will "advertise" in their columns, and thus lend them that species of patronage which constitutes their chief dependence. Shall not *these* be made responsible? Or are even *good* men to have no conscience in the matter? Unless I am greatly mistaken, Mr. Editor, the morals even of that portion of community which is professedly christian, are not a little contaminated by a familiarity with such publications.

I have spoken of free-thinking infidelity, as being thus extensively promoted. Let us look at the method. Do you see that mountebank, with his puppets, his wires, his shows, his tricks of legerdemain? Too indolent for industrious labour, he has come to earn a little money, solely at the expense of the public morals. How shall he do it? Why, let him pay the printer for a large advertisement; and in return, he shall have a kind puff in the newspaper. Puffs are nothing. Nobody writes them. Nobody believes them. Yet they serve to call the multitude together, and secure the very object intended.

Look at those vagrant theatricals—those circus riders! The one company would mend the morals of men; the other, the manners of animals. What must they do? The public opinion is decidedly against them. Why, let them go to the *no-conscience* journalist, to be sure. He—kind-hearted fellow—pay him well for advertising in the first place, and the required puff will be forthcoming. No doubt of it. Pay him again, and again, and his puffs will be reiterated. Is he then, in his own proper person, the advocate of these pests in society? Charge him with it, in private life, and you offer him an insult. Call him to account through some other journal, and you are meddling with other people's business, when you should be attending to your own. The pests commence their work. The schools of morals and of manners are instituted, and the rabble far and near are informed of the circumstance.

Perhaps some messenger of benevolence has arrived, to meliorate the condition of heathen in our own land, or in foreign countries. What next? Now, to be sure, the editors appear in their own proper persons. Now they have some principle, some conscience. But, alas! it is all on the wrong side. Religion is a good thing; but they are not professedly its advocates. If the heathen abroad are to receive the gospel, this will injure religion at home. If home efforts are to be put forth, this, added to foreign efforts, will exhaust the funds of a flourishing community. Thus the editors will contrive to "blow high and blow low," alternately, as the subject requires. The blast will be loud or gentle, gross or insinuating, just as interest shall seem to dictate. All this, to be sure, is for conscience sake. The men are literally full of scruples. They would not oppose genuine religion for the world. But they would have things kept separate. Church has nothing to do with state; and politics will not blend with religion.

(*To be continued.*)

For the Western Recorder.

"FEED MY SHEEP."—John xxi, 16.

MR. EDITOR—My thoughts have often been directed, within a few months, to the subject of *preaching to Christians*. The question has arisen, whether, at least, as great a proportion should not be expressly designed for their benefit as for the impenitent. Do not many content themselves with thinking that they are Christians; some, perhaps, who are truly such, while there is scarcely a pulsation of spiritual life within them? They hear without anxiety the denunciations of God against impenitence, because *they are Christians*; not considering that impenitence in them is even more sinful than in others; or they do not consider perhaps that they are guilty of impenitence. So of faith. They would not realise the truth, if one should tell them, that they live almost constantly in the exercise of unbelief; yet they are pursuing the things of sense, with an energy scarcely less than the mere men of the world.

It was a remark made to me a few weeks since, that "Christians have their excuses, as well as sinners." When I examine my heart, to find what excuse I have for my stupidity, I find this, among others:—"I am waiting for the influences of the Spirit. My heart is so hard, I cannot feel my obligations and my guilt." Upon reflection, however, I find that this excuse is precisely the same, which I indulged before conversion, if I ever was converted. Perhaps this fact ought to lead me to doubt the genuineness of my religious experience. If so, should not the propriety of this be held up to my view by my spiritual teacher?

Some time ago, I had the pleasure of seeing a gentleman who had been labouring in a most powerful revival, at ——, Mass. "The preaching," said he, "is almost *wholly* to Christians." Indeed, if Christians should now become what they were in the apostles' days, what more powerful means could be conceived, than their example, for the conversion of sinners.

The subject reminds me of another remark, made by a clerical friend the other day. "The conduct of some people in labouring for a revival," said he, "makes me think of persons endeavouring to enlighten a dark room, by merely praying that the darkness may vanish. Here is a candle, and there is a coal of fire; but instead of bringing them in contact, they only continue to pray that the room may be enlightened. If we want any help in lighting the candle, let us ask for *that*."

I commend the subject to the consideration of the wise. B.

From the American Tract Magazine.

TRACTS.

Tract blessed to a Clergyman's only Son. While at G——, in Tennessee, says an agent of the American Tract Society, I heard Rev. Dr. —— and his lady, whom I knew were eminent for piety, speaking much in favour of the tract cause. The doctor at length said, "We have good reason for being the friends of tracts. Our son received his first serious impressions in reading one." On inquiry, I found the tract was *Little Henry and his Bearer*. The youth who read the tract and was awakened by it, is their only child.

Tracts blessed to a Ferryman on the Tennessee.—I was informed by the Rev. Mr. C——, of F——, says an agent of the American Tract Society in Alabama, that tracts had been the means of great good to a ferryman on the Tennessee river. He was very profane, and so violent and passionate, that Rev. Mr. C. thought it imprudent to address him on the subject of religion, or even to present him with a tract. Whenever Mr. C. had occasion, however, to cross the river, he left some tracts in the cabin of the boat. After a while he discovered a change in the deportment of the ferryman. He had become more mild, and was less profane. At length he desired Mr. C. to lend him religious books, especially tracts; saying that he was much interested in reading them.—His reading of tracts has proved a rich blessing to him; for he has become a useful member of society, and an exemplary and useful member of the church of Christ.

Another man in the same boat has been much reformed in his external character by the reading of tracts; and his language now is, "I do not intend to live any longer such a wicked life as I have done."

The Tract "An Address to Youth," blessed to a Young Lady.—Miss M——, of Indiana, writes an agent of the American Tract Society, became a member of an auxiliary Society, and received and read the tract, *An Address to Youth*. She had been amiable in her deportment; but this tract convinced her that her heart was not right with God; showed her her sinfulness, and opened to her view, for the first time, the narrow way to heaven. She was led to prostrate herself before God, with a broken and penitent heart, in prayer; and to give herself to him, to be his forever. She is now a professor of religion; and gives bright and increasing evidence of having experienced a great change.

Excellent Fruits from the reading of a Tract.—I have frequently, says a devoted friend of tracts in Virginia, conversed with the individual mentioned on page 38 of your 4th very interesting annual report, as having been benefitted by hearing the tract *Little Henry and his Bearer* read. He has, since that account was given, entered into full communion with the church, and gives evidence of grace in the heart, though he cannot read. *The pocket bible I ordered in my last, was for him, to be presented to the young lady who read the tract to him.*

On receiving a late number of the Tract Magazine, I read it at a prayer meeting, at which the person above alluded to was present. After meeting, he told me, with the big tear bursting in his eye, that the hearing of that Magazine had led him to determine to give $5 to aid your society in its good work. He has since given $15 more, which, added to the $5, will constitute him a member for life.

Three Tracts blessed in Western Pennsylvania.—A young lady having received from her pastor a copy of the Swearer's Prayer, carried it home and presented it to her brother. He received it from her hand; but on seeing its title, said, with considerable warmth, "Why do you give this to me? I do not swear." She replied, that if he did not, the reading of the tract might be useful to him. He read it; and though he was not a profane swearer, yet the presentation to his mind of *the enormity of one sin*, led him to see that he was *guilty of other sins*, on account of which, if he did not obtain pardon, he must be miserable, both in time and eternity. With these feelings, deep and pungent as they were, he sought relief at the foot of the cross, and found that "the blood of Christ cleanseth from all sin." He is now an exemplary member of an evangelical church. A lady, who had been for ten years a professor of religion, was bro't to the enjoyment of the Saviour through the reading of the *Dairyman's Daughter*. A young lady who had been under deep convictions for some time, and could find no relief, was at last brought to enjoy peace of mind, by reading the tract on *The Christian Atonement*.

Tract presented by a young Lady to her Father.—A lady in Massachusetts, after stating, that, in several instances, persons had expressed to her great gratitude for tracts, which they trusted God had blessed to their conversion, adds the following narrative:—I had a father who had entertained a hope for five years, but had not made a profession of religion; a trembling hope it was. I could not rest while he was thus situated. One day, while he was busily engaged in perusing a history, I placed on his desk a tract on the nature of *Saving Faith*. He perused it again and again, and was soon exercised with the most pungent convictions for sin, which was followed by transports of joy. He truly found peace in believing; united himself with the church; lived a devout life; and a few months since died in the triumphs of faith. After his decease we found that tract carefully preserved among his papers, and a passage in his diary giving an account of the impressions he had received from reading it.

Other striking Effects of Tracts.—Of the usefulness of tracts, says the Secretary of an auxiliary in New-York, there is no doubt.—The tract *Way to be Saved*, has been beneficial in directing an inquiring and doubting mind to Christ.

The salutary influence of tracts here, says the Secretary of an auxiliary in Kentucky, is very perceptible. Some who were formerly profane, have ceased swearing, others have been hopefully reclaimed from intemperance, and some Christians have been stimulated, encouraged, and comforted by the perusal of tracts.

"I have been informed, by a person well acquainted with the fact," says the writer of a communication from the auxiliary at Reading, Pa. "that a tract, dropped in the road between this and Pottstown, was taken up by a young man and carried home: and that it led to the conversion of himself and two of his brothers."

Tracts lent to a woman four miles from Reading, by her family physician, produced in her a great desire to read the bible, and have led her to feel the importance of teaching her children, and training them up in the fear of God.

A lady observing that two of her neighbours, husband and wife, had of late entirely absented themselves from the house of God, handed them the tract on that subject. The next Sabbath evening it was remarked by one, "Your tract has taken effect: Mr. —— and his wife were both at church to-day." They have continued regular in their attendance ever since.

A young lady, on being solicited to join a Tract Society, answered with peculiar emotion: "Yes—for a tract first brought me to see that I am a sinner."

The following conveys some faint idea of what missionaries feel, on leaving the land of their nativity. How different is it, from the representation of infidels!

From the Missionary Herald.

THE MISSIONARY'S FAREWELL.

An English missionary spent nearly twelve years among the heathen, and then revisited his native land. On being called to leave it again, to resume his missionary labours, he thus describes his feelings.

Jan. 24, 1829.—I went to East-Houghton, the place of my nativity, to take leave of my aged parents.

On my arrival here, a year and a half ago, (after an absence of nearly twelve years), how peculiar were my feelings! The cottage in which I first breathed the vital air, still stood at the foot of the garden; the little spots of ground, where I used to plant my flowers, were adorned with the beauties of spring; and my dear, aged mother had led the blooming roses above the tops of the windows. The far adjacent hills, where I used to sit and play my flute, while tending the lambs of the flock, were clothed in living green; the fields I had frequently ploughed were waving with corn; and the beautiful Humber was rolling its mighty stream at the foot of the hills. The morning larks were ascending on high; the doves were cooing in their lofty habitations, and on the Sabbath (sweet day of rest!) I again heard "the sound of the church going bell." What a contrast to the dreary deserts through which I had been travelling!

My father is yet alive, and his head is adorned with locks of silver. Both he and my mother have passed the bounds of threescore years and ten, and are gradually sinking into the grave. How shall I leave them! My engagements with the committee, the erection of our chapel at the Cape, and some other circumstances, call me to go; but, after all, it is hard work. Some of the strongest bonds of affection must be torn asunder.

The aged pair frequently kissed their grandchildren, as they prattled around them, having no hope of again seeing them in this vale of tears. The shades of evening came on. The vehicle which was to bear us away approached. We prayed, and parted. Farewell, my aged parents! May the God of Abraham, and of Isaac, and of Jacob, be your God, the strength of your hearts, and your portion forever! Amen.

30th.—Another day of trial in parting with our dear little boy, who is about eight years of age. He endeavoured to keep up his spirits, and ran with me from place to place; yet he often sighed, and the tears glistened occasionally in his eyes. At four in the afternoon, we went on board the packet for Barton. Several friends were on board. They accompanied us across the Humber, where the coach was waiting our arrival. At length the signal for our departure was given. The coachman took his seat, the guard sounded his horn, and we were borne away. Many a time have I "chased the briny tear, and stemmed the rising sigh;" but I never felt any thing to equal this. Surely this world is a vale of tears. What a blessing is revelation, which points to a rest remaining for the people of God.

"In that eternal day,
No clouds or tempests rise;
There gushing tears are wiped away
Forever from our eyes."

Feb. 25th.—We left the mission-house, where we had been treated with the greatest kindness. Mr. Moorley kindly accompanied us to Gravesend, and saw us safely on board the Henry, Captain Bunning, bound for the Cape of Good Hope.

March 1st.—The captain came on board from Deal, and the pilot left the ship. We have a fair wind, and hope soon to be out of the channel. May that God who rides on the wings of the wind be our pilot and our refuge.

4th.—We have again lost sight of land. England, farewell! May the God of Israel be thy God.

From the Christian Mirror.

"CHRISTIANITY NOT SEDITIOUS."

The eloquent Saurin has a discourse with this title, founded on the charge of the Jews against Jesus Christ—"*He stirreth up the people.*" It is well adapted to the present circumstances of our own country, and deserving the very particular attention of those "brawlers," who are incessantly charging Christian memorialists with designs against the state. We quote a few sentences from the commencement of the sermon:—

"Never was a charge more unjustly bro't, never was a charge more fully and nobly retorted, than that of Ahab against Elijah.—Elijah was raised up to resist the torrent of corruption and idolatry which overflowed the kingdom of Israel. God, who had appointed him to an office so painful and important, had richly imparted to him the gifts necessary to discharge it; so that when the scriptures would give us a just notion of the herald of the Messiah, it saith, "*He shall go in the spirit and power of Elias.*" Sublimity in his ideas, energy in his expressions, grandeur in his sentiments, glory in his miracles, all contributed to elevate this prophet to the highest rank among them who have managed the sword of the Spirit with reputation and success. This extraordinary man appears before Ahab, who insults him with this insolent language, "*Art thou he that troubleth Israel?*" Was ever a charge more unjustly brought? Elijah is not terrified with this language. Neither the majesty nor the madness of Ahab; neither the rage of Jezebel, nor the remembrance of so many prophets of the true God, sacrificed to false gods; nothing terrifies him, nothing affects him. "*I have not troubled Israel,*" replied he; "but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Balaam." Was ever a charge retorted with more magnanimity and courage?

"My brethren, I invite you to-day to contemplate men more unjust than Ahab, and I invite you to contemplate one more magnanimous than Elijah. Jesus Christ * * * was dragged before judges, and accused before human tribunals of being a firebrand of sedition, who came to set society in a flame. He was not moved with this accusation.—Neither the inveteracy of his accusers, nor the partiality of his judge; neither the prospect of death, nor the idea of the cross, on which he knew he was to expire; nothing could make him act unworthy of his character.

"O, you! who so often blame religious discourses, for troubling that false peace, which you taste in the arms of security, blush to-day to see what unworthy models you imitate! And we ministers of the living God, so often intimidated at this odious charge, let us learn to-day courageously to follow the steps of that Jesus who bore so great a *contradiction of sinners against himself!*"

If the Prince of Peace could not escape the charge of sedition, why should his followers expect exemption, at this late day?—"The disciple is not above his Master, nor the servant above his Lord." And if the "disciple is as his Master," in testifying against national immoralities and the corruption of the times, let him not think that any "strange thing hath happened to him," tho' he suffers similar calumny. This has been the regular charge against the people of God from the days of Pharaoh, till the present time.

This unreasonable opposition to every attempt at moral reformation, is working one good effect. It is producing more harmony among evangelical Christians of different denominations. The violence which on all sides presses upon them from without, is wearing off their asperities, and bringing them into a closer union.

From the New-York Observer.

ENGLISH OPINIONS ON THE INDIAN QUESTION.

Several of the leading London periodicals have commented, with deserved severity, on the principles recently advanced in this country in relation to the Indians. The London Christian Observer, a work which has long been held in the highest estimation by the religious public on both sides of the Atlantic, in a review of the essays of William Penn, has the following remarks:—

"This ably written publication has just reached us from the other side of the Atlantic; where, we trust, it has already met with that attention which its importance demands. The minor details would not interest European readers; but the general question is not alien to any mind that is alive to the claims of justice or humanity.

"We noticed the subject in our number for last May, (p. 326), and have also alluded to it in our reference to President Jackson's message, and on other occasions. The Indians have been again and again recognised by treaty, as independent nations, and their lands and laws secured them by the most solemn pledges; and for Georgia, or any other state in the Union, to force them involuntarily to submit to its sovereignty, under pain of banishment beyond the Mississippi, is both inequitable and cruel. The religious part of the community in America have expressed themselves on the subject in a manner which does them honour; but we fear that their arguments will not avail in the legislature, where there appears to be a strong disposition to side with Georgia against the poor Cherokees, as unhappily recommended by the President. The result is the more lamentable, as the Cherokees are rapidly advancing in civilisation, and all the characteristics of a free, happy, intelligent, and religious nation. They know their own rights, and feel keenly the injustice of their oppressors.

"We had written the above, when some recent American papers reached us, in which we find a debate in Congress on the presentation of a memorial from New-York in favour of the unfortunate Indians. Nothing, except it be some of the speeches in our own West-Indian assemblies, can be more harsh, tyrannical, and unchristian, than the remarks of one of the members for Georgia on the occasion. He thought it most supercilious for persons to pretend to interfere in behalf of others; let them mind their own business; it is quite enough for persons to complain, when they are hurt themselves; the Indians are "savage tribes," "the remnants of a conquered people," "infidel aliens;" and those states within whose limits they live have a right to extend their laws over them. "It might be well enough for the state of New-York, or," continued he, sneeringly, "*the British Parliament*, to legislate for that amiable and oppressed race of vagrants;" but for himself, he hated such "political homilies," such "mawkish mixtures of sentiment and selfishness;" it was "ridiculous and disgusting;" and the memorial (which another member said had been "got up at a grog-shop,") was intended only to show the "eloquence and philanthropy of the memorialists." We can only say, that the orator is worthy of the cause. If common justice and humanity, or the irrefragable arguments of "William Penn," had not convinced us which was the right side of the question, this speech of Mr. Wilde, of Georgia, would have done so. As to his argument, the lands of the Cherokees are not "*within the limits of Georgia*," though surrounded by Georgia; they never formed a part of that state; the possessors are not represented in the legislature: they no more belong to Georgia, than the vineyard of Naboth to Ahab; and if taken, as we fear they will be, either by fraud or force, the curse of God cannot but alight upon the transgressors."

THE VISION OF GOD IN GLORY.

FROM DR. PAYSON'S SERMONS.

You see, indeed, no form or shape; and yet your whole souls perceive, with intuitive clearness and certainty, the immediate, awe-inspiring presence of Jehovah. You see no countenance; and yet you feel as if a countenance of awful majesty, in which all the perfections of divinity shone forth, were beaming upon you, wherever you turn. You see no eye; and yet a piercing, heart-searching eye, an eye of omniscient purity, every glance of which goes through your souls like a flash of lightning, seems to look upon you from every point of surrounding space. You feel as if enveloped in an atmosphere, or plunged in an ocean of existence, intelligence, perfection, and glory; an ocean, of which your labouring minds can take in only a drop; an ocean, the depth of which you cannot fathom, and the breadth of which you can never fully explore. But while you feel utterly unable to comprehend this infinite Being, your views of him, so far as they extend, are perfectly clear and distinct. You have the most vivid perceptions, the most deeply graven impressions, of an infinite, eternal, spotless mind, in which the images of all things, past, present, and to come, are most harmoniously seen arranged in the most perfect order, and defined with the nicest accuracy; of a mind which wills, with infinite ease, but whose volitions are attended by a power omnipotent and irresistible, and which sows worlds, suns and systems through the fields of space, with far more facility, than the husbandman scatters his seed upon the earth; of a mind whence have flowed all the streams, which ever watered any part of the universe with life, intelligence, holiness, or happiness, and which is still full, overflowing, and inexhaustible.—You perceive, also, with equal clearness and certainty, that this infinite, eternal, omnipotent, omniscient, all-wise, all-creating mind, is perfectly and essentially holy, a pure flame of holiness, and that, as such, he regards sin with unutterable, irreconcilable detestation and abhorrence. With a voice, which reverberates through the wide expanse of his dominions, you hear him saying, as the sovereign and legislator of the universe, "Be ye holy; for I, the Lord your God, am holy." And you see his throne surrounded, you see heaven filled by those only, who perfectly obey this command. You see thousands of thousands, and ten thousand times ten thousand of angels and archangels, pure, exalted, glorious intelligences, who reflect his perfect image, burn like flames of fire with zeal for his glory, and seem to be so many concentrations of wisdom, knowledge, holiness, and love; a fit retinue for the thrice holy Lord of hosts, whose holiness they unceasingly proclaim.

From the Anti-Universalist.

HEAR! HEAR!

The following is extracted from the Spirit of the Pilgrims for April. The view which it presents of Universalism is somewhat new, and if correct, would go to shew, that the cause we have espoused was well chosen, and that there is an indispensable call for an Anti-Universalist of some description to be kept in the field:—

"There can be no doubt that universalism is to be the prominent heresy of our times. Openly advocated by many; embraced and connived at by not a few; backed up, also, by learning, wealth, station and influence, it has grown and flourished, and extended its blighting shade over some of the fairest portions of our land. Thousands and thousands are deluded by it, and while they live in worldliness, in pleasure, and perhaps in vice, are soothing themselves with the hope that some means will be provided, either in this world or the future, to secure to them the possession of everlasting joys. Thus probationary moments run to waste, opportunities are neglected, and privileges abused; while death is ever at his work, and deluded mortals are sinking to rise no more.

"In these circumstances, what is to be done? Shall we shut our eyes, and fold our hands, and do nothing to expose or correct the evil? Our wily adversaries (and possibly some mistaken friends) would endeavour to persuade us to such a course; but in this case the delusion would continue to spread; one church after another would fall before it; our spiritual enclosures would be desolated; and multitudes living and yet to live, would be forever ruined. It is not unlikely that some good people may regard this whole discussion with disapprobation and disgust; may call it controversy, and may turn away their eyes from dangers which it discloses. But they will bear in mind that the evil will not be stayed, by being overlooked and despised; and it will be upon them before they are aware of it, and too late they may send up the unavailing wish, that they had attended to it, and provided against it in season."

From the Boston Traveller.

ECONOMY OF SCHOOLS.

On no subject, perhaps, is there a more mistaken economy, or a more extravagant waste of money, than in the management of

schools. If the whole expense of one of these little nurseries of learning were taken into the account, the difference between a good school, and one good for nothing but to *spoil children*, would be worth not a moment's consideration. The first item in the economy of a school, is a good teacher. Without that, the time, board, clothes, and books for the school, must be lost. To lose all these, for the sake of saving five or ten dollars a month in the wages of a teacher, is like a farmer sharpening his ploughshare upon a grindstone, because he could not afford to pay the blacksmith's bill. To save a penny, a shilling is lost.

The second item in the economy of a school, is a good set of *tools* for the teacher, in communicating instruction. These tools have usually consisted almost entirely of books, and of those a very few. Now, it is acknowledged by all, that instruments for *visible* illustrations are important, not only to render instruction agreeable to the child, but to have it really and clearly understood. No one will doubt, that on many subjects, a teacher will impart more instruction to a child in fifteen minutes, by a piece of apparatus to address it to the eye, than could be done by a book in a week. What mechanic suffers such a loss from the want of tools? It is worse than building ships with stone hatchets.

But this is not all the waste. Apparatus or instruments for visible illustrations, are not only the appropriate tools for the instructor to accomplish the most work; but they are, by far, the cheapest. Common school books are the most perishable articles imaginary. The destruction of this kind of property, by the children of New-England, costs their parents, at least, a quarter of a million dollars every year. A tenth part of that sum, expended for apparatus every year, would furnish all the schools with a complete and constant supply. Ten dollars expended for apparatus, will enable any primary school to make a *beginning* upon the infant school system. And a few articles added every year, would keep the school in constant progress, and very soon give a new and higher character to common education. Such economy will never do for Yankees.

SYLLOGISTICAL.

The following syllogisms are employed by the editor of the Vermont Chronicle, to expose the false logic of Col. Johnson, about deciding a religious controversy. The Colonel is here defeated on his own ground:—

First. Congress has no right to decide a religious controversy.

Second. The question, whether it is right to open post-offices on the first day of the week, is a religious controversy.

Conclusion. Therefore, Congress has no right to decide, whether the post offices shall be opened on the first day of the week.

Now let us take this conclusion for the 1st term of the second syllogism; thus:—

First. Congress has no right to decide, whether the post offices shall be opened on the first day of the week.

Second. But Congress, by "the law as it now exists," have decided that they shall be opened on that day.

Conclusion. Therefore, Congress, in passing "the law as it now exists," did what they had no right to do.

One syllogism more, the first proposition of which we presume will be granted, though we do not find it in the report:—

First. When Congress have enacted a law, which they had no constitutional right to enact, they ought to repeal it.

Second. The law, which requires post-offices to be opened on the first day of the week, is such a law; for it "decides a religious controversy."

Conclusion. Therefore, Congress ought to repeal it.

This is what the petitioners ask; and we challenge the committee and all their advocates, to place a finger on one weak spot in the logic, by which we have proved, from their own report, that the request of the petitioners ought to be granted.

TEMPERANCE.

ASYLUM FOR THE INTEMPERATE.

It is proposed by the Medical Society of Connecticut, as we learn by an article in the Hartford Mirror, to establish an asylum for those who are willing to be cured of the habit of intemperance. The committee say, that intemperance is a misfortune as well as a crime. Most of the slaves of this vice, would, in their hours of reflection, be glad to free themselves from its thraldom. Many of them will commence again and again the work of reform; though in the result, the insatiable cravings of a distempered appetite as often lead them to despair of success. In the present system of management, such men will not be reformed. Appetite is too clamorous for argument. No considerations, drawn from the present, the past, or the future, will prove availing. Men of this class—and there are many of them—are generally considered as in a hopeless case; and, much as our temperate societies are doing, they do not pretend to reach the case of those who are confirmed in habits of intoxication.

The prevalence of vice endangers the state; and drunkenness is the parent of vices—the very soil on which they grow. By a law of Connecticut, a man convicted of drunkenness may be sent to the work-house, as a punishment. But here he finds no aids or inducements to reformation. "Being associated with convicts, who have lost all self-respect, and all regard for the opinions of others, he is by their companionship prepared for the commission of gross crimes, and consequently returns a more dangerous member of community." Nothing that has hitherto been done for the rescue of this class of men has proved successful; and what is still more important, the very efforts for the promotion of entire abstinence, which have been put forth with so much success in every other class of community, are actually found to aggravate the case of inebriates, by leading them to look to each other for society, and to join hand and hand in their mad career of intoxication.

"From these considerations, it appears, (say the committee), that no measures, calculated to check the career of the intemperate will be effectual, till we have an *asylum* furnished with whatever is necessary for their maintenance and employment: Where they shall be subjected to solitary discipline and needful restraint: Where they shall have no access to intoxicating liquors: Where they shall be constantly and usefully employed: Where they shall not be contaminated by evil associates; and where they shall have no opportunity of exerting an unfavourable influence upon others: Where they shall receive whatever medical aid is necessary, to restore their debilitated constitutions, and to eradicate the strong, but artificial propensity, which they may have acquired for the use of inebriating drink: Where they shall receive the benefit of moral precepts, correct example, and such instructions as will induce them permanently to abandon their former vicious courses, and prepare them for the performance of those long neglected duties, which they owe to others and to themselves: Where, in short, they may be reformed; and whence, if reformed, they may be restored, welcome guests of their families, and useful members of society."

An institution founded upon such principles, and properly conducted, it is believed, would prove salutary. As a matter of mere economy, it should be adopted; for intemperance is the great avenue to pauperism as well as to crime.

"The state of Connecticut it seems annually pays twenty thousand dollars, and the several towns in the state unquestionably pay ten thousand dollars more, for the prosecution of offenders, whose crimes may be traced to intemperance.

"The state also pays from five to ten thousand dollars a year for the support of paupers; and the several towns pay not less than thirty thousand dollars for a similar object. The amount paid for the maintenance of insane persons in this state is not less than twenty thousand dollars, one third of which, it appears from official documents, is occasioned by indulgence in the use of intoxicating liquors. Our citizens are therefore required to pay $70,000 for the relief of those misfortunes, and the suppression of those crimes which are occasioned by intemperance. No one who has carefully watched the progress of the intemperate, from respectability to dishonour, to pauperism and crime, can for a moment doubt but these expenses would be essentially diminished by the establishment of an asylum for the intemperate.

"Such an asylum would save the public from a large share of taxation, and individuals from numerous pecuniary losses; it would save a large sum at present paid for ardent spirits, and much time devoted to idleness and the most sordid revelry. It would save, what is more valuable than money; it would rescue many individuals and many families from destruction, and wipe a foul blot from the fair fame & good character of our state. Our citizens and our law-givers are requested to give the subject a careful examination, and those who are already engaged in the cause of temperance are requested to consider what influence the proposed establishment will exert upon the welfare of our state."

From the Connecticut Observer.

The following has been sent us by the pastor to whom it was addressed, for publication. It may serve to put others on their guard against believing every rumour of a similar character, as well as to excite some useful remembrances in those who have recently joined the Temperance Society:—

DEAR PASTOR—Within two weeks, a statement has come to me from several different towns, that I had sold a barrel of cider to some neighbour, which soon produced intoxication in the whole family; and that I acknowledged afterwards that it was by mistake, it being one which I had prepared for my own use, by impregnating it with ardent spirit to the amount of about half the quantity. This, with some small variations, as the story comes from various quarters, is the substance.

As my total silence upon the subject might be construed into an acknowledgment of the fact, I feel that something is due to my friends, who have kindly mentioned the subject to me. And since the story has come to me, I have taxed my recollection to the utmost, and have not been able to recal any transaction which should give rise to such a statement.

The list of my iniquities, however, in producing and promoting drunkenness, must inevitably be vastly large, at the great day when God will judge the secrets of men. That I have led others into drunkenness, and confirmed them in it, I believe is certain; for I have not only assisted in preparing strong drink, but have commended it as healthful and pleasant, and have called *the invention of Satan*, in distilling, *the bounty of Providence;* and have distributed the bane to others in public and private; and have advocated the use of it in almost all companies where I have been conversant. And it is impossible, in many cases, that I can do any thing to counteract the evil; for the victims have been called before God, where I must shortly meet them, and the whole train will be laid open.

In the mean time, I hope I shall receive such things as this, as humbling mementos of my guilt; and be animated with increasing zeal in my endeavours to resist the inconceivable effects of the desolating evil.

March 29, 1830.

SPONTANEOUS COMBUSTION OF A DRUNKARD.

Dr. Peter Schofield, in a late address delivered at the formation of a Temperance Society in the township of Bustard, in the district of Johnstown, in the province of Upper-Canada, states a case of spontaneous combustion, which occurred in his practice. It was the case of a young man about twenty-five years old. He had been an habitual drinker for many years. I saw him about nine o'clock in the evening on which it happened. He was then, as usual, not drunk, but full of liquor. About eleven the same evening, I was called to see him. I found him literally roasted from the crown of his head to the soles of his feet. He was found in a blacksmith's shop just across the way from where he had been. The owner, all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with great precipitancy, and on flinging open the door, discovered a man standing erect in the midst of a widely extended silver-coloured blaze, bearing, as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulder, and jerked him to the door; upon which the flame was instantly extinguished. There was no fire in the shop, neither was there any possibility of fire having been communicated to him from any external source. It was purely a case of spontaneous ignition.—*N. H. Herald.*

For the Western Recorder.

DEERFIELD, ONEIDA COUNTY.

A Society was formed in the north part of Deerfield, on the 8th day of February last, for the promotion of temperance, on the principle of entire abstinence from ardent spirits, except as a medicine. Between forty and fifty have joined the Society.

The officers are:—Benjamin King, *President:* Isaac C. Howe, *Vice-President:*—Aaron Read, Esq. *Secretary:* Rev. William Goodell, Duncan Blue, Earl S. King, and Lewis Read, *Directors.*

AMONG SAILORS.

Ten vessels have been added to the list of those which carry no ardent spirit, making the whole number, since the first of January, *forty.* After Rev. Mr. Hewitt had delivered a sermon on temperance in the baptist church in Savannah, during his late visit to that place, as the congregation were coming out of the house, a young man broke out in terms of very unseemly abuse, both upon the sermon and upon the preacher. Two sailors, neatly dressed, stepped directly up to him, when one of them said, "Hold, sir; a'nt you ashamed to abuse that preacher so? We have heard him before, and he has broke us off from drinking, and you had better go and do likewise."—*S. Rel. Intel.*

TEMPERANCE STAGE DRIVERS.

Messrs. Porter and Belden, of this city, says the Richmond Telegraph, have adopted a plan which promises the best results in promoting temperance among the drivers of their mail coaches. On the route from Staunton to Guyandotte, *nine* of their eleven drivers have given a pledge that they will abstain, *entirely*, from the use of ardent spirits for one year, except when prescribed by a physician in case of sickness.

Indian Retort.—A few years ago, a professor of religion in Upper-Canada, who owned a distillery, reproved an intoxicated Mohawk for getting drunk, telling him that he must not do it, that it was very wicked, &c. The Indian replied, "*You* very good man. You *very* good man. Me very good Christian. *You make* whiskey: *Me drink* it." The reprover was silent.

Dr. M'Nash classifies drunkards, as, 1. The sanguinous. 2. The melancholy. 3. The surly. 4. The phlegmatic. 5. The nervous. 6. The choleric. 7. The periodical.

INTELLIGENCE.

SANDWICH ISLANDS.

The last Herald contains some interesting particulars under this head. It appears, by a letter from Messrs. Whitney and Gulick, who are now stationed at Honolulu, that there are at that island no less than seventy schools, conducted by as many native teachers. The school-houses, comparatively speaking, are excellent and spacious buildings. The teachers are appointed by the missionaries; and the people assemble twice a day for instruction. The schools are supported chiefly by the head men of the villages. "This has been done by the Governor's orders. He has recently directed that there be given to each teacher a piece of land, from which, with a little labour, he may obtain a supply of food. As a body, the teachers are the most moral and intelligent young men on the island; and they appear to be usually respected and esteemed by the people."

The following, from Mr. Whitney, though of a much earlier date, July 24th, will be read with peculiar interest:—

"I have now work enough, and that of the most delightful kind. It is pointing sinners to the Lamb of God, and conducting pilgrims along the road to glory. For several weeks past, there has been an unusual attention to religion here. Our public meetings are generally crowded to overflowing. In most persons there appears to be a spirit of enquiry; in many a deep and awful sense of the presence of God, as the enemy of sin, and of their own sinfulness. Some are rejoicing in the Saviour's love. We have before seen a multitude enquiring about religion, but never before have we seen them tremblingly anxious to obtain it. My house, whenever I am disengaged, is surrounded with the anxious, so that I find it impossible to converse with them all personally. I am much impressed at times, with the simple, unaffected relation given by the natives of the operation of the Holy Spirit on their minds. A case, which occurred a few days since, I will relate. A young man, whom I had never known as interested in religion, called upon me, as he said, to enquire. Having seated himself by my side, he said to me, with an agitated frame, and a look I can never forget, "What means this? For weeks past, I have had a load upon me which troubles me much. By day and night it follows me, so that I cannot sleep, nor rest. I have tried to get rid of it; I have prayed to God to take it away; but it continues here." Then pulling the gospel of Luke out of his pocket, he pointed to the twenty-fourth verse of the sixteenth chapter, and said, "There is my load: Oh, my soul, to that unquenchable fire I fear it must go." His voice and whole frame were now so agitated, as to render him unable to articulate. When I told him that the Saviour, whose mercy alone had long kept him from that place of torment, was now ready to take away his load, and deliver his soul from distress and perdition, he seemed a little comforted, and said, "To him then will I go."

WAIMEA.—Mr. Gulick, under date of May last, speaks of an examination of schools at Waimea; at which 858 natives were found able to read. After this examination, about five thousand people assembled at the Governor's house, to hear certain municipal regulations read and explained.

"All the regulations appear to have a salutary tendency, and some of them are in full accordance with the views of the most enlightened part of our own countrymen. I refer especially to *the sanctification of the Sabbath, and abstinence from the use of ardent spirits.* The people are required diligently to sanctify the Lord's day; and I blush for my country, when I state, (what truth requires at my hands), that I never had the happiness to live in any part of it, in which the external observance of the Sabbath appeared to be so carefully maintained, as it is in Waimea.

"*The natives are prohibited from all* COMMERCE *in ardent spirits, and from using it except as a medicine.* This regulation has been in force a considerable time, and I believe is seldom violated; nor am I aware that it is esteemed burdensome. The consequence is, that I have not seen an intoxicated native, nor heard of one; neither have I known of any quarrelling among them, with one single exception, during my residence at the island.

"These islanders, so recently blessed with the influence of the gospel, will be likely to rise up in judgment against us; for they have repented upon first learning their duty, and in some important respects have advanced before us in the practice of it. The greatness of the revolution in the habits of the people, with regard to the use of ardent spirits, is astonishing; for it is incontrovertible, that, at the commencement of the mission, drunkenness was universal among the natives. Whole villages were sometimes inebriated at one time."

From the Christian Watchman.

A CHINESE CHRISTIAN PREACHER.

Our readers have heretofore read some account of Leang Afa, a Chinese convert, to whom the instructions of Dr. Morrison have been greatly useful. The London Baptist Magazine, for March, publishes his "Confessions, written by himself, and literally translated from the Chinese." He gives an account of the means by which he was first awakened. These were the truths relating to Jesus Christ, and his atonement for sin, which he heard from a minister of the gospel. It seems that he has been the instrument of enlightening his wife and children, whom he considers as having "believed in Jesus our Lord." He was ordained as a preacher of the gospel more than two years since; but he says, "I have not been able to reform one man by my instructions. I am very much ashamed of myself; and, besides, there are many parts of scripture I do not understand. I pray to God to give me his Holy Spirit to assist me, and increase my inclinations."—For publishing a little book of christian truths, and persuasives against image worship, he was brought before a mandarin for trial, who told him that his book about Jesus, and his believing in the doctrines of Jesus, was a violation of the law. He was put into prison for a short time, but after much persuasion by his friends, released; his enemies giving him "thirty blows with the bamboo, and beating the soles of his feet till the blood flowed." They also extorted from him seventy dollars. He says—"But after I had suffered persecution and loss of property, I did not presume to turn my back on the Lord Jesus Christ, and the great mercy of his redeeming love and merits; but accounted myself a sinner, suffering the punishment due to sin. I was, therefore, a more careful student of virtue, and dared not to cherish evil intentions in my heart; but very much wished to learn the doctrines of scripture, and to teach mankind." What a wonder-working efficacy is there in the doctrine of *Christ crucified!* It is indeed the wisdom and the power of God.

GERMANY.

A correspondent of the Vermont Chronicle derives the following information from a letter from Professor Robinson, under date of Halle, Feb. 18th. Mr. R. is a native of Connecticut, and a graduate of Hamilton college:—

"Prof. Tholuck continues as devoted to the cause of vital godliness as ever, and is gaining much influence. He has recently been invited to Dresden, as court preacher, member of the consistory, &c. on a very large salary. He declined, on the ground of being better adapted to the business of teaching, than of preaching. The Prussian government have, in consequence, increased his salary, and bestowed an honourary title upon him. Prof. T. now publishes a religious and literary publication, "which promises very well." He is giving in it views of Italy, where he resided last year, as chaplain to the Prussian ambassador. Evangelical truth is gaining influence both at Halle and Berlin, though in its progress there may be some overheated zeal. Prof. R. will return probably in July. The death of Mrs. R.'s mother takes away all family inducement to remain after the season is sufficiently advanced to embark."

South-Sea Islands.—The native converts, besides furnishing very liberal pecuniary aid to the London Missionary Society, have undertaken independent missions. Every congregation has sent out teachers; while some, for several years past, have maintained five or six. At present there are not fewer than forty of these native teachers employed at other islands, besides others ready to engage in the work. Two vessels have been built by the natives expressly for the purpose of visiting islands, & conveying missionaries to places too distant to be reached by their canoes.

Latest from Burmah.—A letter from Rev. G. D. Boardman, dated Tavoy, October 26, 1829, has been received by Dr. Bolles, the Corresponding Secretary. The circumstances of the mission continue prosperous. Three of the Karens who had heard the gospel from Mr. Boardman, had come to him from a distance of fifty miles, to offer themselves as candidates for baptism. About forty of the same people had also made him a visit, bringing with them presents, as tokens of their affectionate regard. The little church at Tavoy, under Mr. Boardman's care, were in excellent health, and had the pleasure of being together.—*Chr. Watchman.*

South-Africa.—Dr. Phillip arrived at South-Africa with the French and German missionaries, their families, &c., amounting in all to twenty-two, early in October last, after a voyage of eighty days from Gravesend. They rode out a severe gale on their passage, but were nothing daunted. The morning and the evening sacrifice were observed in the vessel, and public worship was attended every Sabbath. The missionaries were joyfully received by the natives, on their arrival.

Labrador.—The settlement at Nain has been visited with an infectious disorder, brought from the south. In four weeks, 150 lay ill. "Our greatest comfort," the missionaries say, "was the state of mind of the twenty-one persons who departed this life; one seeming more desirous than the other *to depart and be with Christ.* They all declared that they rejoiced at the prospect of soon seeing HIM face to face, who, by his sufferings and death, had redeemed them from the power of sin and fear of death. In watching the departure of many, we felt indeed as if heaven was opening to them. Parents were removed from the embraces of their children, and departed with joy; as did many children out of the arms of their parents. Thus the Lord gathered in a rich harvest. Many of the patients even expressed sorrow at being left behind."

Ionian Islands——Modern Greek Bible.—Rev. Mr. Leeves, agent of the British and Foreign Bible Society, took up his residence at Corfu in November last, and is now occupied, with Rev. Mr. Lowndes, of the London Missionary Society, in publishing the whole bible in modern Greek. The old testament is to conform to the Hebrew text; and the assistance of the well known Professor Bambas, and of the Professor of Divinity in the Ionian University, has been engaged.

Malta.—The editors of the Boston Recorder mention, on the receipt of a letter from Rev. Mr. Brewer, under date of February 6th, that the missionaries, who had just arrived at Malta from this country, expected soon to take passage for Syra or Tinos. Mr. King is beginning a girls' school at Tinos. The schools under Dr. Korck are prosperous. There are no missionaries at Malta but Mr. and Mrs. Lewis. Thirteen Jews have been banished to the vicinity of Cesarea, including the two former sufferers, John Baptist and John. Many Jews are believed to be on the point of avowing their faith in Christ.

Basle Missionary Society.—The editor of the Philadelphia Recorder mentions a letter from the venerable and zealous Blumhart, of the German Missionary Society at Basle, to Dr. Milner, stating that the missionary committee are much encouraged by the first beginnings of their African mission, and by the lively interest taken in the same in our United States. Four German brethren have lately been appointed by the Church Missionary Society, in London, to establish themselves in Abyssinia, and to make excursions among the cruel Gallas negro tribes in the interior. Four others, in the service of the German Society, have been conducted to the gold coast of Guinea. Five other Germans are ready to go with the gospel to Liberia.

Persecutions in Switzerland.——These disgraceful oppressions of the Dissenters still continue. A letter in the London Evangelical Magazine, for February, contains a statement from Dr. J. Pye Smith, dated Jan. 14, 1830. He says that the excellent Paris Magazine, *Les Archives du Christianisme*, for October last, contains details of the banishment, and other inflictions, (by a *secret tribunal*, without law or trial!) of many, both citizens and foreigners. One of the sufferers is a lady, who has ten children; and another case is that of a poor family with seven children. Some are persons of great respectability in trade; one, M. Charles de Rodth, who is a young man of rank and talents, was deposed from an important office of state. Contributions are made in England for the persecuted, and Dr. Smith had in his hands $134, to be applied for their relief. In consequence of these and other grievous persecutions, two dissenting churches in Geneva have held a day of solemn fasting and prayer. They and their brethren in Paris, earnestly ask the prayers of all sincere Christians, for their persecutors and themselves.

Dusselthal.—Although the *separate* institution for Jewish proselytes at Dusselthal, under the care of Count Von der Recke, was abandoned some time ago, owing to a variety of causes, yet we are happy to state that Jewish children are still admitted indiscriminately with the children of christian parents, and receive a decidedly christian education. There are at present fifteen Jewish children, and three adult Jews, in connexion with this useful establishment.

Prussian Poland.—Mr. Levin, a Jewish proselyte, who studied divinity under Professor Tholuck, at Halle, has lately been appointed Lutheran minister at Brezezyn, where he has a flock of six hundred protestant families, to whom he is said to preach the gospel powerfully. The people know that he is of the Jewish nation, but so far from despising him, they seem to have a peculiar affection for him on that account. We are informed that when he preached his first sermon, the aisle of the church was crowded with Polish Jews; and that he is deeply interested about his own nation, to whom he has now a most favourable opportunity of testifying Christ. May he be found faithful and his testimony be honoured and blessed of God.

Attempt to murder Mr. Wolff and Lady Georgiana at Jerusalem.—Sir. P. Malcolm has received a letter from Rev. Mr. Wolff, requesting a vessel to bring him away from Cyprus, whither he has escaped from the Jews at Jerusalem, who attempted to poison him and Lady Georgiana Wolff. Her ladyship is dangerously ill. The Wasp sloop has, we understand, been sent to their assistance.—*London paper.*

A Chinese Convert.—Rev. W. H. Medhurst, of the London Missionary Society, in a letter from Batavia, of July 22, 1829, mentions the case of a young man, a Chinese, born there, who had been the subject of peculiar trials, who is in the habit of attending the religious services of the mission, and who brings others with him. He has risen to be the head of the bazaar or market, and Mr. Medhurst says he has good reason to hope that his affliction has not been in vain.—*ib.*

Female Preacher of high Rank.—The young and beautiful Irish widow, Viscountess Powerscourt, is preaching and expounding the scriptures at public assemblies, in Brussels, with an eloquence and fervour that would do honour to Rowland Hill or orator Irving. She opens her service with a hymn, of which, after touching a piano forte, she gives out the melody and first stanzas.—*ib.*

Graceless Preachers.—The London Evangelical Magazine, in noticing that the son of Lord Spencer, a clergyman formerly of high-church principles, had turned papist, thus remarks—"So many rush into the ministry in deplorable ignorace of divine truth, that we wonder more such conversions do not take place." The temptation in the established church, where noble relatives can thrust a man into what are called "holy orders," is greatly powerful.

The London Baptist Building Fund is making advances to prosperity, though the number composing the Society is only about 200. About $4,880 per annum is raised. None are allowed to solicit donations from the subscribers to this fund.—*Chr. Watchman.*

English West Indies.—An active slave trade appears to have been carried on of late, between Barbadoes and Trinidad. In the latter place, there has been a serious mortality amongst the negroes, and this waste of life has been repaired by a piratical traffic in the negroes of Barbadoes.—*ib.*

Slavery in Jamaica.—The House of Assembly have again re-enacted the consolidated slave law of 1826, and increased its severity. By this law, religious meetings among the slaves are not to be held between six in the evening and six in the morning.—*ib.*

The Jews in and near London, presented a petition to the House of Commons, Feb. 22, praying relief from their grievances. They are now excluded from seats in Parliament, from voting, from all corporate and government offices, from the profession of law, &c. &c.—*ib.*

Religious Exercises and Opinions of the Chickasaw Indians.—Extracted from a letter to one of the editors of the Christian Herald:—

"We still sow in hope. Occasionally a poor Indian comes to tell us, his "heart cries and is glad." There are good appearances among our seventy-four church members, and our Indian audience continually increases. Two evenings since I went two miles to attend a prayer meeting, which for more than two years has been conducted by a coloured man, the slave of an Indian. I found more than forty Indians and negroes present; who were as attentive as any congregation in your city. Our weekly meeting consists of from 50 to 80 persons. The remarks of some of the Indians are truly striking. I heard one say to a white man, "Jesus died among the whites, and I suppose some of the *old men* must have seen him. It is but a little time the *poor Indian* knew this; but I love Christ, and pray for all men that they may do the same. If I were to live two days without praying to him, I would feel very much in debt. When I think about him my pipe often goes out, and before I am done, it is often the middle of the day."

Illinois.—A minister writes to the editor of the Western Luminary, from Union-Grove, one of the former settlements on Illinois river. He says:—"Every thing is here in an incipient state; and I am happy to say, that amidst all the objects which necessarily occupy the attention of new settlers, that of religion is not here neglected. Although our oldest settlers have been here only two or three years, we have a Bible Society, a Temperance Society, and a liberal subscription for the support of the gospel."

Hanover Church, Boston.—The proprietors of Hanover church, lately burnt in this city, have accepted $12,500, instead of the $14,000 for which they were insured; the insurance company having received proposals to rebuild it for the former sum. The church have also voted to sell the land on which the house stood, and divide the whole stock among the proprietors. The way will thus be prepared for erecting another house in a more eligible situation. *Chr. Watchman.*

Melancholy.—A letter recently received by us from the northwestern part of New-York, near St. Lawrence river, mentions a stupor and deadness as to religion, as being almost universal in that vicinity. The language is—"Professors of religion are all (or most all) away from home, on a visit to the cold streams of Babylon. We hope for better times." Were these absentees as much under the influence of religion as were the Jews in their captivity, there would be hope concerning them. Psalm 137. These "wept when they remembered Zion;" hanging their harps on the willows, and saying, "How shall we sing the Lord's song in a strange land?" Mourners of this character, are the truly blest. And however much professors may confess their coldness, and say they hope for better times, such times may not be expected, till there shall be something of this weeping over the church's desolation.—*ib.*

Withington Legacy.—Mr. John Withington, who died eight years since, made the Baptist Board of Foreign Missions, the American Bible Society, &c., his residuary legatees; besides $10,000 which the Baptist Board received at the time. At length the estate has been settled, and that Board has received $7000 more. This accession to the funds is peculiarly encouraging at this time, when a reinforcement of missionaries to Burmah is contemplated.—*ib.*

Wales.—Out of 4447 families visited, 1276 were found destitute of any part of the scriptures.

Fast.—Friday, April 9, was appointed by the Baptists in London, as a day of fasting and prayer, for the pouring out of the Holy Spirit upon the church and the world.

Female Education.—Two societies at Calcutta have under their care, seven schools, containing between 400 and 500 girls.

Army Chaplain.—The officers of the United States army at Old Point Comfort, have memo-

rialised the President, for the purpose of obtaining the appointment of a chaplain for that station. This is thought to be the first effort of the kind since the war.—*Philad. Recorder.*

The New-York Evangelist states, that of 16,508 added last year, to the presbyterian churches in the United States, 12,626 *were baptised in infancy.*

Rev. Mr. M'Ilvaine, rector of St. Ann's church, Brooklyn, N. Y., has sailed to England for his health.

The German Bible Society are at this moment printing the bible in modern Greek, to be sent to Greece.

REVIVALS.

A distant correspondent, with whom we are intimately acquainted, speaks of a revival where he resides, which has become powerful, and at the same time most precious in character. The last inquiry meeting contained no less than eighty anxious souls. This revival, he says, first commenced in the choir of singers, where several are rejoicing in hope, while most of the remainder are solemnly impressed. While the letter was writing, the females of the choir were holding a meeting by themselves, for religious conversation, prayer and singing. A small number of the singers had become inconstant attendants; and a number still smaller had manifested a spirit of opposition. But the work was not hindered.

Here is an example worthy of very special notice. We know the teacher, and have formerly visited his school. Both are highly respectable. Religious influence has been carried into this school, constantly and perseveringly, from its first commencement; and now the blessing of God has been added—a blessing which is extending itself over the whole face of the congregation.

Christian reader—you who have practically despised for years the whole subject of religious musical cultivation—is there not wanting such a redeeming influence as the above, among the singers where you statedly worship? and have you not stood directly in the way of this influence? Nay; have you not been systematically opposing it; as if singing schools, however conducted, must necessarily destroy revivals of religion?

The writer, who is acquainted with revivals, says he has never seen the like before in a singing school. It has been our privilege, however, to record a number of such instances. They are becoming somewhat frequent; and from what we ourselves have witnessed, we are fully convinced that *real christian faithfulness*, if found in this department, would be abundantly blessed.

Delaware Co.—A letter, (not intended for publication), dated the 27th ult. at Hancock, Delaware co. mentions that the work, in *six towns* of that county, has been general and overwhelming in its progress—prostrating, as it were, every thing before it. How much allowance should be made for the sanguine temperament of the writer, we know not; but our readers will recollect that representations of a similar character were given a short time since, by another correspondent. No doubt there has been a great and glorious work in that county, extending to all ranks and descriptions of people. We should like to receive a more detailed and authentic account of it. As something of a tangible character, the writer says, that at "Deposit, a few days ago, fifty-six were added to the presbyterian church, under the care of Rev. Mr. Orton."

Boston, Mass.—A private letter, received in this village, mentions an interesting attention to religion in the orthodox churches of that city. At the date of the letter, there had been quite a number of conversions. One of the churches had seventy or eighty at the last inquiry meeting; and the vestry-room of another had been "crowded *full*," on a similar occasion.

Revivals in Colleges.—It is said, that since 1823, (when the annual concert of prayer for colleges was first instituted), no less than fifteen of these institutions have witnessed the special outpourings of the Holy Spirit.

Virginia.—A gentleman travelling through the counties of Charlotte and Prince Edward, thus writes:—

"It is extremely pleasant, and a subject for unfeigned gratitude, that of the many persons introduced into the presbyterian churches in Charlotte, Prince-Edward, Cumberland, and Buckingham, during the revivals of the last two years, there is scarcely an instance of apostacy to be heard of. I have heard of only two, who were both blacks; and but two persons offending at all. The revivals here have been remarkably pure. The young members appear to be walking in love, attending diligently on the means of grace, advancing in religious knowledge, and acquiring the spirit of christian benevolence."

In looking over the face of the community in this region, the conclusion is irresistible, that the revival of religion has been *a great public blessing.*—*So. Rel. Intelligencer.*

SABBATH SCHOOL DEPARTMENT.

ANNIVERSARY.

The fifth anniversary of the Western Sunday School Union, will take place at Utica, on the 5th of May next. Auxiliary Societies will please forward their reports to the Corresponding Secretary as early as possible. Arrangements will be made, in common with the other societies, to accommodate delegates, during the days appropriated to the anniversaries; and we feel authorised to say, that no pains will be spared, on the part of the several committees, to render the season interesting and useful to the public.

The Oneida Sunday School Union holds its anniversary the same day; and we hope to see a good representation of the friends of Sunday Schools in this county present on the occasion.

Sunday Scholars searched out!—The proofs of moral efficiency and religious effort among females are numerous and highly pleasing. In the report of a missionary in the employment of the *London Sunday School Union*, it is stated that the ladies of a certain town, engaged in Sunday Schools, in canvassing the streets and lanes, had found "one thousand children, who went to no school!" These were found by different denominations, and were brought under moral influence. The Episcopalians are named as having obtained 508 of this number. The schools are now said to be full. "These results," says this missionary, "sufficiently show the superior efficacy of females in this benevolent labour." It has been named to us, as an experiment well-deserving the attention of the pious females in Boston, to engage in a like noble effort. Undoubtedly there are many children here, who go to no school, but whose parents would cheerfully embrace the invitation to send them to a Sunday school. How many poor families may there be in our city, who consider themselves, from their circumstances, as thought to be unworthy of notice, but who yet might, by a kind and friendly attention, be rendered greatly useful in the cause of truth, and their children a blessing to the church and the world! Let the experiment be made.—*Chris. Watchman.*

WESTERN RECORDER.

UTICA: APRIL 27, 1830.

Modern Infidelity.—Some of the remarks under this head to-day, relating to the influence which is exerted by inferior political newspapers, may be deemed rather severe. But are they not abundantly true? If so, the truth needs no apology. By the way; what if our readers were to lay those remarks close by the side of the papers they are patronising? The experiment could do no harm in reference to a *good* paper; and in reference to a bad one, it might be of essential service.

We would not be thought invidious in this proposal; but since such an article has found its way into our columns, we feel a little disposed to press the subject home upon our readers. It has been quite too long neglected. Christian parents and guardians are especially interested in this examination. If they do not make the discovery in season, they will begin to find it out, by the time the youth committed to their charge, are found to be growing up in the habits of free-thinking infidelity. Every one sees that infidelity is coming in like a flood; and it is time that the avenues of its approach were searched out, that they may as far as practicable, be closed up.

A Singular Fact.—A gentleman with whom we are well acquainted, and respecting whose judgment and veracity there cannot be the smallest question, writes to a friend in this village, from Florence, Alabama, in the following manner, under date of March 18th:—

"I have been particularly interested of late, in observing the different garbs, with which, in different places, infidelity, or rather error of the same species, clothes itself, in order to lead the unthinking headlong to destruction. I have now particular reference to Unitarianism. You know that the deity of New-England Unitarians is *Reason;* their religion is *rational;* it is tempered with *moderation* and *prudence;* while all the demons they fear are *imprudence, zeal,* and *fanaticism.* But the very reverse of this is true of the Unitarians of this country. Here, where the man who has the strongest lungs is the *best* preacher, and he who can shout the loudest is the *best* Christian, unitarianism is all bustle and life, with its *camp-meetings,* its *revivals,* its *shouting professors,* and its *anxious seats.* A short time since, I attended one of their camp-meetings. The speakers addressed themselves, with all the powers they possessed, to the *passions* of their hearers; the *anxious* were called for; and when two or three presented themselves, the preachers passed thro' the congregation, and shook their *brethren* by the hands, while some were *laughing* most immoderately, and others shouting, as indicative of their spiritual joy."

This is something singular for Unitarians. Why did not their eastern brethren undertake to correct these irregularities, before they brought their wonderful empiricism to bear upon the subject of revivals among the orthodox.

Inquiries.—A respected correspondent asks whether there is not talent and enterprise enough in Oneida county, for the formation of a general society for the special cultivation of church music; and whether such an institution, when formed, might not be found to subserve at once the interests of the churches and the general purposes of musical cultivation.

For our own part, we are quite disposed to answer these questions in the affirmative.—What if the work were to be commenced by the formation of individual societies, which should subsequently become branches to a general association. It now occurs to us, on a single moment's reflection, that in Utica, New-Hartford, Whitesborough, Rome, Trenton, Paris, Kirkland, Vernon, Sangerfield, Augusta, and perhaps a few other places, the singers might organise at once, appoint delegates to a county convention which should afterwards be called, and be ready to co-operate as circumstances should then require. For this purpose, perhaps the constitution we published a few weeks since might be sufficiently appropriate. We would not dictate in this business; and will only add, since the subject has been thus introduced, that any communications respecting it, that may come to hand post paid, shall receive prompt attention.

Geneva Female Seminary.—By a circular which has been received, we learn that the second year of this seminary, will commence on Tuesday next, under the charge of Mrs. Record, as formerly. The institution is highly spoken of; and among those who give their names in its favour, are Rev. Messrs. Phelps, Dwight, Squire, &c. The branches taught extend from the lowest rudiments of an English education, to the Greek and Latin classics, and the higher branches of mathematics, embracing geography, astronomy, history, philosophy, music, the French language, &c. The seminary is to be conducted decidedly on christian principles. Recitations from the scriptures will be required on Monday mornings; and the study of history will be uniformly accompanied with that of the prophecies. The terms of tuition, according to the different branches taught, vary from $2 50 to $10, a quarter.

"Will they do it?"—A correspondent of one of the religious journals objects against the introduction of political and miscellaneous matter in these publications, on the ground of its affording a constant temptation to improper reading on the Sabbath. "True," he says, "the readers can easily pass over matter of this description; but will they do it?"

To say nothing at this time, as to the temptation, we offer the question proposed to every reader of the Recorder—Will *you* do it? Will you *always* pass over the political and miscellaneous articles, in your perusal of our columns on the Sabbath? Articles of this description are found uniformly on the third and fourth pages.

Baptised Sermons.—The following anecdote, now current in the religious journals, contains an excellent moral. The sermon alluded to, we may suppose, was not a solitary one of the kind:—

"On one occasion, it is related of Dr. Mason, that, after the delivery of a discourse appointed for the day, by a brother clergyman, he was observed to remain silent much longer than was usual for him, on similar occasions, apparently absorbed in profound thought, and hesitating whether to express his opinion of the performance or not. At length he was appealed to by some one, and asked whether he had any remarks to make. He arose and said, "I admired the sermon for the beauty of its style, for the splendour of its imagery, for the correctness of its sentiments, and for the point of its argument. But, sir, it wanted *one* thing;" and then pausing, until the eyes of all were fixed upon him, he added, "it needed to be BAPTISED in the name of the Lord Jesus Christ, to entitle it to the name of a *christian* sermon."

We give the following as we find it:—

"It is said, that in a town in the canton of Thurgau, Switzerland, the Roman Catholics and Protestants united for the rebuilding of the village church, and purchased two bells. The former, out of respect to the Protestants, placed their altars in the hinder part of the edifice, and removed many of the ornaments of their worship; and the Protestants, on their side, built at their own expense a sacristy for the Roman Catholics. The consecration of the church, which took place on the 15th November, was really a festival of concord and christian charity."

It might not be amiss to recollect, that the country which can give rise to such a species of amalgamation as this, is at the same time distinguished for socinianism, and for legalised persecution against *vital* christianity.

Lotteries.—War is really declared against them in good earnest, and that in the heart of Connecticut. The Norwich circular has not been in vain. The campaign, it seems, is about to open in several other places. The religious journals, no doubt, will generally enlist in the service; and many a political paper will join the standard.

Christian Intelligencer.—A prospectus of a new paper, under this title, has just come to hand. It is to be issued in New-York, under the direction of an association of gentlemen of the reformed Dutch church, as soon as sufficient patronage shall be secured. It takes the place of the "Magazine;" and is to be of the size of the New-York Observer, at $2 50 advance.

Protestant Sentinel.—The first number of a religious newspaper, bearing this title, has just come to hand from Homer. It is issued by the seventh-day Baptists.

The anniversary meeting of the Oneida Bible Society, will be held in this village, on Thursday next. The town auxiliaries, that have not yet reported, are requested to do so immediately on the reading of this notice. No time is to be lost, if their details are to have a place in the *general* report.

From the New-York Observer.

☞ The undersigned invite clergymen visiting the city, during the approaching anniversaries, to call at Mr. *John P. Haven's Bookstore*, in the American tract building, 142, Nassau-street, where they will be directed to places of accommodation provided for them by the hospitality of our citizens.

ARTHUR TAPPAN.
JOHN STEARNS. ANSEL W. IVES.
ELISHA COIT. ABIJAH FISHER.
MOSES ALLEN. LOWELL HOLBROOK.

POLITICAL.

CONGRESS.

The discussion of the question relative to the removal of the Indians beyond the Mississippi, is still continued in the Senate. Mr. Frelinghuysen was followed by Mr. Forsyth, of Georgia; and the latter has been replied to by Mr. Sprague, of Maine. When the debate is published, we shall, if practicable, give some of the speeches at length. Mr. Forsyth, (says a letter from Washington), in the course of his speech, said—"*Georgia will have the penalty of her bond*—EVEN TO THE POUND OF FLESH!" To which Mr. Sprague replied—"Georgia shall have her bond fulfilled. But *the cutting of the pound of flesh;* there's the rub! *She must take care that no blood be drawn!*"

The bill to organise the department of attorney-general, and to erect it into an executive office, has been rejected in the Senate, 22 to 18.

The bill to reduce the duties on tea and coffee, to about half their present rate, has passed the House of Representatives; and a letter from Washington says, there is no doubt but it will pass the Senate.

The bill for the construction of a national road from Buffalo to New-Orleans, has been rejected by the House, 105 to 83.

NEW-YORK LEGISLATURE.

Saturday, April 17.—In Senate, a bill from the Assembly, prohibiting the circulation of foreign bank notes, under $6, was read the third time and passed.

In Assembly, Mr. A. M. Smith moved to reconsider the vote of yesterday, virtually rejecting the bill to lay a half mill tax. Lost, ayes 42, noes 51.

On motion of Mr. Stilwell, all previous business was laid on the table, and the house went into committee of the whole, on the bill *to abolish imprisonment for debt.* Some amendments were made, and the bill passed. The house agreed to the report of the committee, and the bill was ordered to a third reading.

Monday, April 19.—In Senate, the committee of the whole had under consideration the bill for the better security of mechanics and others erecting buildings in the city of New-York, commonly called the *lien law.* A substitute offered by Mr. Allen, was adopted. The provisions of the bill are confined to the city of New-York. [The bill afterwards passed the Assembly.]

In Assembly, Messrs. Savage, Paige, and Gensevoort were appointed a committee to visit and examine the New-York hospital and insane asylum.

Mr. S. Stewart reported complete, the bill from the Senate, relative to the militia, and recommended that it be engrossed for a third reading. The Speaker objected to this course, and the bill therefore goes back to the committee of the whole. [This bill was not afterwards acted upon, and is therefore lost.]

The committee of the whole then took up and passed the supply bill.

Mr. Livingston offered a section, to give the chancellor and supreme and circuit judges, $250, in addition to their present pay. It was supported by Messrs. Paige, Davis and Gansevoort, and opposed by Messrs. Lush and Granger, and lost, 47 to 30.

In the evening session, the bill to abolish imprisonment for debt, was read the third time and passed, and sent to the Senate.

The committee of the whole took up the bill from the Senate, reported by the revisers, to amend certain provisions of the revised statutes. The law respecting marriage, was restored as it was before the revised statutes were passed. On motion of the Speaker, that part of the revised laws, which requires that the male shall be 17, and the female 14, before they contract marriage, was also repealed. [This bill was subsequently read the third time and passed.]

Tuesday, April 20.—The Senate, on motion of Mr. Benton, *refused a second reading,* to the bill from the Assembly, to *abolish imprisonment for debt.*

The committee of the whole passed the supply bill, from the Assembly; and it it was subsequently read the third time and passed the Senate.

A resolution of thanks to the President was adopted; and the President made a reply. The Senate then adjourned, without day.

In Assembly, Mr. Bradish reported against the petition to incorporate the Onondaga high school; and also against the petitions for Bartlett's school manual to be introduced into schools. Report accepted.

The bill to incorporate the Oneida lake canal company, was read the third time, and rejected, ayes 35, noes 52.

After the transaction of some other unimportant business, a resolution, containing the usual vote of thanks to the Speaker, was passed; and the Speaker made a reply. The House then adjourned, without day.

FOREIGN.

The passages from Europe, of late, have been made in remarkably short periods. On the 17th inst. Liverpool papers to the 1st of this month were received by an arrival at New-York.—Their contents, however, are of little importance.

In the House of Lords, March 29th, the Earl of Radnor presented a petition from Birmingham, signed by 25,000 persons, complaining of distress and the high rate of taxation.

The French expedition against Algiers, will, it is expected, be ready to sail on the 26th April. It is asserted that the Dauphin is to go to Toulon, to be present at the embarkment of the troops. The London Ledger, of the 31st March, states, that 12,000 tons of shipping had been contracted for in London, to convey the stores and troops from Toulon.

A letter published in Hamburg, dated at Leghorn, Feb. 26, says—"Notice was yesterday given by the government to the merchants of this city, that, by a convention between England, France, Austria, Prussia, and Russia, the piratical states of Tripoli, Tunis, and Algiers, are to be destroyed, and, with the assent of the Porte, assigned to the Pacha of Egypt. Thus Morocco would be the only Barbary state remaining, and the flags of all nations would be then probably free in the Mediterranean."—Good news, if true.

The London papers contain a letter from Paris, dated the 25th of March, giving the particulars of an attempt said to have been made to assassinate the King of France, while on a hunting expedition in the forest of St. Germain. But little credit, however, appears to be given to the statement.

Sir Charles Baring, one of the eminent bankers of that name, lately committed suicide at his estate in Kent.

DOMESTIC.

Steam-Boat Explosion on the Hudson.—On Thursday evening last, (the 22d inst.) shortly after the steam-boat Chief Justice Marshall had left Newburgh, where she had called on her way to New-York, to land and receive passengers, an explosion took place, which blew out the front end of her boiler, and burst the flue. By this accident, two passengers, (names not mentioned), the engineer, three firemen, and the cook, were badly scalded; and three of the waiters suffered less severely. One of the passengers, who is said to be an Englishman, was not expected to live till morning. The cause of the explosion was not known, as the steam was low, and the water was tried while the boat was at the dock.

An Osage Victory.—A letter to the editor of the Arkansas Gazette, dated Western Creek Agency, 10th January, says—"The Osages have just returned from a war expedition against their foes, the Pawnees. They arrived at their town triumphantly, having met with unbounded success. They went to the Pawnee town, about 300 in number, and drove them, after a short but bloody battle, into a large lake; when the Osages laid down their guns, and chased them into the lake with the tomahawk, and massacred them before they could make their escape. It is asserted by them, that since their knowledge of the Pawnees, they never have, as yet, had a fight where so much blood was spilt."

State-Prisons.—Mr. Gansevoort, from the state-prison committee, has made a report to the Assembly, on the general situation of these establishments. During the year ending on the 31st October last, 322 convicts were received in both prisons, and 196 discharged by death, pardon, and expiration of sentence; making the increase 126. There are 550 solitary cells at Auburn, and 800 at Mount-Pleasant. The number of convicts at the former prison, on the 23d March last, was 650, and the number at the latter on the 6th April inst. 641. The number of convicts received at Mount-Pleasant, during the three months ending 31st ult. was 78, and the number discharged during that period 20; leaving an increase at that prison alone of 58, within the short period of three months. The expense of the Auburn prison, during the year ending Oct. 31, was $33,070 85; the amount of the earnings of the convicts was $37,993 45; making a gain to the state of $5,922 60. A result equally satisfactory is anticipated from the Mount-Pleasant prison, when it is completed.—*Alb. D. Adv.*

Canal Tolls.—We are informed, by an intelligent gentleman from the west, that *forty thousand barrels of flour*, lying at the village of Rochester, and intended for the New-York market, had, in consequence of the increase of the tolls upon the canal, and before the information of their reduction was received, been shipped to Montreal.—*Alb. D. Advertiser.*

Large Dividend.—The Mechanics' & Farmers' Bank of this city, has declared a dividend of *fifty* per cent. This is, we believe, the largest dividend ever declared in the U. States.—*ib.*

Treasury Notice.—The Secretary of the Treasury has given notice, that the six per cent stock, created in pursuance of an act of Congress, passed on the third day of March, 1815, amounting to $6,440,566, will be paid on the 1st day of July next, to the proprietors thereof.

Trial for Murder.—James and Elijah Gray were tried at Batavia, on the 7th inst. for the murder of a Mr. Davis, at Le Roy. The trial continued from Wednesday until about twelve o'clock, Saturday evening. The jury on Sunday returned a verdict of *guilty*, against both the prisoners. The counsel for the prisoners have made application to the supreme court, for a new trial.

Ohio Canal.—The acting canal commissioner has given notice, that the navigation on the Ohio canal will undoubtedly be opened the whole distance between lake Erie and Newark, Licking county, 176 miles, as early as the latter part of April, or the early part of May next.

Another Steam-Boat Disaster.—On the 16th ult. the steam-boat William Tell, while on her passage from Pittsburgh to New-Orleans, about three miles above the mouth of Red river, burst her boiler, and sank in about five minutes from the time of the accident. Five lives were lost, and the cargo entirely.

Voluntary Exile.—We understand a beautiful and accomplished young lady, an orphan from the south, whose name we are not permitted to mention, has lately taken the veil, and gone into seclusion for life, at the Ursuline convent, Mount-Benedict; resigning a large fortune to the disposal of the catholic priest.—*Boston Trav.*

The will of Mr. White, who was lately murdered at Salem, has been made public. He left $141,000, in legacies to various relatives; and the remainder of his property, about $250,000, was left to the Hon. Stephen White. No trace of the murderer has yet been discovered.

CONFERENCE OF CHURCHES.

A Conference of Churches will be held in Hamilton, at the second congregational meeting-house, commencing on Tuesday the 18th of May, at 10 o'clock, A. M.; at which time a sermon may be expected. The time of the Conference will be principally spent in public exercises. Ministers and congregations from abroad are respectfully invited to attend.

Hamilton, April 24, 1830.

MARRIED,

In Kirkland, on the 21st inst. by Rev. Dr. Norton, Mr. *Nathan Thomson*, of Kirkland, to Mrs. *Huldah Lewis*, of Stratford, Connecticut.

In Perry, Genesee co. on the 14th inst. by Rev. Mr. Gridley, Mr. *Norman White*, of Perry, to Miss *Laura Simons*, of Manchester, Connecticut.

DEATHS.

At Saqnoit, (Paris), on the 9th inst. *Kirtland Griffing*, Esq. a native of Guilford, Con. aged 77. He was in the army during the first year of the revolutionary war; and was subsequently captured at sea by a British ship of war, and confined upwards of two years in a British prison. He afterwards enlisted under the command of Paul Jones, with whom he remained eighteen months, and was in nine engagements with the enemy, in one of which the British frigate Serapis was taken. He became a subject of conversion, while a prisoner; and for the last thirty-five years of his life, he was a worthy and faithful member of the methodist church.

In Cherry Valley, on the 10th inst. at the residence of his uncle, Major E. Taylor, Mr. *James E. Taylor*, eldest son of Mr. William Taylor, of Charleton, Saratoga county, and lately a student in the Oneida Institute, aged 22.

At Baltimore, on the 16th ult. Rev. *John Allen*, A. M. professor of mathematics in the university of Maryland, in the 71st year of his age; formerly professor at St. John's college.

At Washington, on the 17th inst. Gen. *Alexander Smyth*, a member of Congress from Virginia.

ALL HAVE ARRIVED.

OUR Spring Purchases are now in Store; and our Stock is probably more general than in any other establishment above New-York. They are offered, as usual, at wholesale or retail, at a small advance.
SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

CARPETINGS.

7000 & 20 yards Kidderminster, Ingrain, Venetian, Tariffville, & Thomsonville Carpets, are now in store. Some entirely new and splendid patterns are offered cheap, wholesale or retail, by
SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

MILLINERS

CAN find every thing pertaining to their trade—Leghorns, Navarinos, Plain Dunstables, Open & Satin Straw Hats, by the case, dozen or single: Bonnet Silks, Cotepallas, Ribbons, Cane, &c: In fine, our Stock of Millinery Goods is the best we have ever been able to offer. Milliners can here find, as usual, all they want, and at bargains, without being at the trouble of making their purchases at different places.
SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

VEGONIA, KERSEYMERES, French Drills, Union Linens, Indienne, French & English Ginghams, and Bengal Stripes, are for sale cheap, at
SHEARMAN & THOMSON's.
Utica, April 27, 1830. 17w4

EXTRA DE COUPE, Crape & Gauze Scarfs and Handkerchiefs, at
SHEARMAN & THOMSON'S.
Utica, April 27, 1830. 17w4

EXTRA rich figured CORIUNO, for Ladies' Dresses, a new & fashionable article; also, changeable Gros de Naps, for sale, at
SHEARMAN & THOMSON's.
April 27, 1830. 17w4

PLAIN PALMARINES, Hair Cord Cambrics, White Velvet for painting, French Bombazines, Lace Veils, Parasols, Silk and cotton Umbrellas, &c. are all to be found cheap, at
SHEARMAN & THOMSON's.
April 27, 1830. 17w4

NOTICE.

JOHN W. HITCHCOCK, M. D. has taken the office over No. 85, Genesee street, and offers his professional services to whoever may want them.
Utica, March 25, 1830. 12

CLINTON FEMALE SEMINARY.

THE summer term of this Institution will commence on Thursday the 20th of May.

TERMS.—For English Grammar, Arithmetic, Geography, History, Astronomy, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with particular attention to Reading and Orthography, - - - - *per quarter*, $5 00
The same, with Rhetoric, Logic, Chemistry, with experiments, the rudiments of Natural Philosophy, with illustrations, Elements of Geometry, Moral Philosophy, Natural Theology, Evidences of Christianity. Drawing, Painting in Water Colours, and Velvet Painting, - - 6 00
The same, with the French Language, - - 8 00
A course of Lectures on Botany, to commence the middle of June, and continue about ten weeks, 2 50
Lessons in Music, with the use of the Piano, exclusive of other branches, - - - 12 00
Board and lodging, $1.50 per week: Washing, 25 cts. per dozen.

The institution is furnished with Maps, Globes, and a cabinet of Minerals; also, a Library for the use of the Young Ladies. As experience ever evinces the necessity of daily exercise, for the preservation of health, and for securing vigorous effort of intellect, particular attention will be given to the pupils in this respect.

The Teachers pledge themselves, that while there shall be no exertion omitted, in bringing forward their pupils in their various studies, that the manners of the Young Ladies shall receive the attention their importance demands.

The academic year commences on the third Thursday of November, and is divided into two terms of twenty-two weeks each.
E. A. ROYCE.
S. ROYCE.

N. B.—The Pupils will furnish their own candles, candle-sticks, snuffers, and towels.
Clinton, Oneida co. April 27, 1830. 17w4

NEW GOODS.

AUGUSTUS PEASE, at the cheap Cash Store, No. 36, Genesee street, has just received a general assortment of seasonable DRY GOODS, which are offered unusually low.
Utica, April 27, 1830. 17w3

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.
Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.
Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—
80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.
PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

REVISED STATUTES.

HASTINGS & TRACY have just received, Notes on the Revised Statutes of the State of New-York, as originally published in the Ontario Messenger, pointing out the principal alterations made by them in the common and statute law.
Utica, April 27, 1830.

SELECT SCHOOL.

MR. JONES hereby informs his Friends and Patrons, that he has taken a spacious and convenient room, in the rear of the lower story of the session room of the 2d Presbyterian Church, on Charlotte street;—where he will commence his first quarter for the season, on Monday the third of May next. Terms may be known by calling at the school room.
Utica, April 20, 1830. 16w2

CLINTON ACADEMY.

THE summer term of this Academy will commence on the first Monday in May next. This institution is situated in the vicinity of Hamilton College, in a healthy and moral place. Parents may unhesitatingly send their sons here, as particular care will be taken of their morals, and no pains spared to give them thorough instruction in those branches of study to which they may wish to attend. The Academy is under the care of Mr. S. STRONG, who has long been employed as an instructor, and who will use his best exertions to advance the pupil in the path of knowledge. He can accommodate a number of scholars with board, on very reasonable terms, if application is soon made.
By order of the Trustees.
GEORGE BRISTOLL, Sec'ry.
Clinton, April 12, 1830. 16w3

PARIS ACADEMY.

THE summer term in this institution is to commence the first Monday in May. Besides the usual branches taught in Academies, it is proposed to make the business of *School-keeping* a distinct branch, should there be a class who desire it.

Board can be had in good families, on reasonable terms. Should any young men wish to *labour* a part of their time, it is believed that land to cultivate can be obtained, if seasonable application is made, and other work to some amount, as heretofore.
WILLIAM R. WEEKS.
Paris-Hill, April 8, 1830. 15w3

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.
N. SAFFORD.
Utica, April 6, 1830. 14

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by
April 6, 1830. [14] PARKER & HASTINGS.

NOTICE.

THE Subscriber has removed his Medical Dispensary to the Store of Mr. OREN CLARK, on Whitesboro street, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & CO. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

POETRY AND MUSIC.

From the Boston Recorder.

FIRST MORNING OF SPRING.

Break from your chains, ye lingering streams;
Rise, blossoms, from your wintry dreams;
Drear fields, your robes of verdure take;
Birds, from your trance of silence wake;
Glad trees, resume your leafy crown;
Shrubs, o'er the mirror-brooks bend down;
Bland zephyrs, wheresoe'er you stray,
The Spring doth call you, haste away.

Thou, too, my soul, with quicken'd force,
Pursue thy brief, thy measur'd course:
With grateful zeal each power employ,
Catch vigour from creation's joy;
Stamp *love to God, and love to man,*
More deeply on thy short'ning span;
And still with added patience bear
Thy crown of thorns, thy lot of care.

But Spring with tardy step appears,
Chill is her eye, and dim with tears;
Fast are the founts in fetters bound,
The flower-germs shrink within the ground.
Where are the warblers of the sky?
I ask, and angry blasts reply.

It is not thus in heav'nly bowers:
Nor ice-bound rill, nor drooping flowers,
Nor silent harp, nor folded wing,
Invade that everlasting spring;
Toward which we turn with wishful tear,
While pilgrims in this wintry sphere.

A teacher of music, with whom we have no personal acquaintance, offers some remarks in a letter to us, which may be useful to our readers. We present an extract or two:—

"I am convinced, from my limited observation, that the singing in our churches generally, is little less than profaneness. "Is the melody or harmony good," appears to be the only question asked in the selection of tunes. Sentimental expression, if thought of at all, is seldom more than a secondary consideration."

Alluding to an article in some of the *former* numbers of Musica Sacra, which refers to the little time that is allotted to elementary instruction, he suggests, as an improvement, the very thing that has recently been recommended in that publication, though the fact was doubtless unknown to him. His suggestion derives additional importance, also, from the fact, that it has been successfully reduced to practice, as an experiment:—

"Sensible of the difficulty mentioned at article 73, it occurred to me that some method should be devised, by which much could be communicated in a little time. After some reflection, I concluded that the Lancasterian system might be made to answer the purpose. I adopted it; and so far as I am capable of judging, from three months experience, and a limited knowledge of music, it has succeeded far beyond my expectation. The eye and ear are both addressed at once; and a whole school can be taught together at the same time."

He proceeds to speak of the application of cards, lessons, &c. most of which are derived from a source unknown to us; but which we presume are well suited to his purpose.

The letter closes with a request, which, as it has often been made by others, we shall venture to answer through the medium of our own columns:—

"You will also do me a favour, by giving me a list of such works on the subject of church music, as you may think advisable for me to read; and stating where you suppose they are likely to be obtained. I wrote to Philadelphia for a copy of the Musical Reader, but none was to be had."

The work here specially referred to, if not found in New-York or Albany, may be obtained in Utica. The 8th edition of Musica Sacra in some measure supersedes that work, though not entirely. Perhaps, also, it may supply to some extent the information alluded to. An article "on church music," which is found in the August number of the Biblical Repertory, published at Princeton, New-Jersey, goes into the general subject more thoroughly and systematically. A pamphlet published a year or two since in Boston, by Lowell Mason, Esq. contains much that is interesting. A "Dissertation on Musical Taste," was published a few years since in Albany, (N. Y.), by the writer of this article, which is probably not yet out of print. This work goes more extensively into what might be termed the rhetoric or the elocution of music, than any thing else of the kind that has appeared. As European writers have greatly neglected this special department of the art, the work last mentioned contains, we suspect, most of what might be gleaned from them on this subject. "Avison on Musical Taste," so much celebrated in England, is certainly very superficial. The "Lives of Haydn and Mozart," reprinted at Boston, in a small volume, contains, with a good deal of trash and some false theory, and now and then a little fashionable infidelity, many remarks and illustrations that are highly valuable. This work, if read discriminately, would be of great service in forming a taste for the higher branches of musical cultivation. After all, much knowledge may be derived by personal experience, and by facts which are furnished by the whole circle of literature.

As to works that are more of a theoretical character, a sufficient number and variety have been republished in this country, all of which may be obtained in Boston, and probably in the other principal cities of the Union. The smallest is the Primer on Thorough-Base. The next in size is Callcott's Musical Grammar; and the next, Kollman's Essay on Harmony. See also the article *Music*, in the Edinburgh Encyclopedia, republished in Philadelphia.

MISCELLANEOUS.

FASHIONABLE FOLLIES.

There are in the United States, one hundred thousand young ladies, as Sir Ralph Abercrombie said of those of Scotland, "*the prettiest lasses in a' the world*," who neither know how to toil or spin; who are yet clothed like the lillies of the valley; who thrum the piano, and a few of the more dainty, the harp; who walk, as the bible says, softly, lest brisker movement might snap tapes drawn to their utmost tension; who have read romances, and some of them seen the interior of theatres; who have been admired at the examination of their high school; who have wrought algebraic solutions on the black board; who have shown themselves no mean proficients in the casuistry of Paley; who are, in short, the very roses of the garden, the desire of life; who yet, *horresco referens*, can never expect to be married, or, if married, to live without—shall I speak, or forbear? putting their own lily hands to domestic drudgery.

It is a sad and lamentable truth, after all the incessant din we have of the march of mind, the talks about lyceums, and the interminable theories, inculcations, and eulogies of education, that the present is an age of unbounded desire of display and notoriety, of exhaustless and unquenchable burning ambition; and not an age of calm, contented, ripe and useful knowledge for the sacred privacy of the parlour. Display, notoriety, surface and splendour; these are the first aims of the mothers; and can we expect that the daughters will drink in a better spirit? To play, sing, dress, glide down the dance, and get a husband, is the lesson; not to be qualified to render his home quiet, well ordered and happy.—*Flint's Review.*

CHRIST THE ONLY GROUND OF CONFIDENCE IN DEATH.

"I have nothing to present to God, but sin and misery; but the first is pardoned, and a few hours will put an end to the latter." His friends began to remind him of his many acts of mercy. He exclaimed, "They be good works, if they be sprinkled with the blood of Christ, but not otherwise." *George Herbert.*

"Oh, my God! When shall I drink of the river of thy pleasures? When shall I rest in thy besom? I am unworthy of it; but thou art glorified by doing good to the unworthy. It is not for them who are whole, but for those who are sick, that thy Son, the great physician, was sent. I am going to my Father and my God. I go to him with confidence, for he has arrayed me with the robe of his righteousness."—*Peter du Moulin.*

ANECDOTE.

The following touching anecdote is related in a letter from Washington, written by one of the editors of the Boston Bulletin:—

"A circumstance occured in the Senate on Wednesday last, which demonstrates most touchingly the generous feelings of that body towards the lingering survivors of our revolutionary army. A time-worn veteran, who had been waiting upon Congress for some months, had seated himself upon a sofa in the rear of the senators, and the hour for commencing upon the orders of the day had arrived, when M. M'Kinley, of Alabama, begged the indulgence of the Senate for a few moments, merely for the consideration of a subject of interest, which he said might be dispatched without delay. The members generally manifested some impatience to proceed upon the regular business of the day. "Look," said Mr. M'Kinley, "upon that venerable officer of the revolutionary army. He was a captain in the continental line; was taken prisoner by the fortune of war, carried captive to England, and, after countless hardships, was restored to his native land. His claim upon the justice of his country, has already been acknowledged by the other house; and he is only waiting the decision of this body for the consummation of his hopes. At this late hour of his life, at the age of 80, every day is to him a period of importance. I beg, therefore, that the Senate may waive, for a few moments, the consideration of other business." The effect of this brief appeal was electric; almost every member responded or manifested an amen; and the bill in behalf of the old soldier passed instantaneously through its several stages, without a dissenting voice. The war-broken patriot showed upon his countenance a feeling of happy gratification, and went his way rejoicing.

MANAGEMENT OF CHILDREN.

Mothers, can you not teach your children the art of doing good? It is only to aid, by your example as well as precepts, the development of the noblest faculties of your children—the affections, reasons, conscience; while you repress, as much as possible, the selfishness of animal instinct—of appetite. Begin early. You have the key of their affections; open their little hearts only to sweet impressions of love, which is benevolence. Never hire them with *money*, to perform their tasks of any kind. If you have managed them rightly, they will do your requirements for *you*, because they *love you*. Give gifts to your children as often as you think best; but never *pay* them for being good. Let the consciousness that they have done good, have gained knowledge, and that you approve their conduct, be their reward.—*Ladies' Magazine.*

WILLIAM PITT.

The late Mr. Pitt was a remarkably shy man. He was on terms of the greatest intimacy with Lord Camden; and being at his house on a morning visit, "Pitt," said his Lordship, "my children have heard so much about you, that they are extremely anxious to have a glimpse of the great man. They are just now at dinner in the next room.—Will you oblige me by going in with me, for a moment." "Oh! pray don't ask me; what on earth could I say to them?" "Give them at least the pleasure of *seeing* you." And half led, half pushed into the room, the Prime Minister approached the little group; looked from their father to them; from them to their father; remained a few minutes twirling his hat, without a single sentence at his disposal, and departed. So much for the domestic eloquence of an orator!

WAR.

It would have proved a striking vision, if Adam, the day after the death of Abel, could have brought before his eyes half a million of men crowded together in the space of a square mile. When the first father had exhausted his wonder on the multitude of his offspring, he would then naturally inquire of his angelic instructor, for what purpose so vast a multitude had assembled? What is the common end? Alas! to murder each other; all Cains yet, and no Abels.—*R.B. Southey.*

NIGHT THE PROPER PERIOD FOR SLEEP.

Valaugin relates a circumstance, which satisfactorily proves the advantage of sleeping during the night instead of the day. It was an experiment made by two colonels of horse, in the French army, who had disputed much which period of the twenty-four hours was the fittest for marching, and for repose. As this was a very interesting subject, in a military point of view, to have it ascertained, they obtained leave from the commanding officer to try the experiment. One of them, although it was in the heat of summer, marched in the day, and rested at night; he arrived at the termination of a march of six hundred miles without the loss of either men or horses. The other, who conceived it would be less fatiguing to march during the cool of the evening and part of the night, than in the heat of the day, at the end of the same march, had lost many of his horses and men. *Journal of Health.*

REPROOF FROM A CHILD.

"I wish I had come home alone," said a little girl to her mother, when she had returned, one evening, from the bible class. "I do not see what good it does for father and Mr. G. to go to the bible class; for as soon as they get out of the doors, they begin to talk about their *old oxen*."

The child's father is a deacon, and Mr. G. a member of the church in this place They and the little girl are all members of my bible class; and on the evening above alluded to, walked home in company. But the circumstance of these good men's turning, so immediately, from the solemn subject of the lesson, in which, by the way, they professed to feel much interested, to a subject so comparatively trifling, so affected the mind of this little girl, with a sense of its impropriety, that she wished she had gone home *alone!*—*Chris. Watchman.*

ECONOMY.

"After all said and done," observed a gentleman to us the other day, "after all said and done, I find there is no way to have money like not spending it." Economy is the secret of "being comfortable and independent;" two ingredients in the cup of life, which are more desirable than honour and renown. To confine one's expenditure within his income is a serious duty, which it behooves every one who would escape the kicks and cuffs of an unfeeling and selfish world, to study and cultivate.—*Philadelphia Bulletin.*

PRINTING IN GOLD.

It has been a favourite expression with those who have been struck with the beauty and value of particular sayings and writings, that "they ought to be written in letters of gold." The hyperbole is in fair way to be made a matter of fact. A method has been adopted in Europe for printing in gold, and it promises well. "Paradise Lost," will, it is said, be the first work, of any length, which will be thus splendidly blazoned.

POPULAR DISTINCTION.

In 1791, Horne went to take possession of his episcopal palace at Norwich. When on the steps, he looked round and said—"Bless us! what a multitude of people!" Some one near, not out of malice, but because his head was filled with Norfolk dumpling, said—"Oh! my lord, this is nothing to the crowd on Friday last, to see the man hanged!"

LEARNED PREACHING.

"Eh, wasna Mr. A—— really fine in his sermon the day, Christy?" said an old woman to a neighbour, as they were returning from one of the places of public worship in Cupa-fife; "how nicely he told us a' about Eegyp an' the Red Sea." "Weel, I wat that's true, Janet; he's a clever man," said her companion; "but can ye tell me where Eegyp is?" To this puzzling question Janet, with the most admirable *naivette*, replied, "Me, woman! how should I ken where it is? but I rackon, hawsomever, that it's some gate about Dumfries-shire!"

DUELLING.

A gentleman who held a responsible station in the army, at a post where duels were a matter of every day occurrence, says he never knew a duellist who had "killed his man," who was not wretched ever afterwards. During the day, the victorious duellist might appear tranquil; but night brought horrors along with it, and the situation of the sufferer was such as to induce the conviction, that "it is better to be killed, than to kill, in such contests."

Young preachers will, I hope, observe how much life and force it adds to their discourses of our Lord, that they closely are directed, through the whole of them, as an immediate address to the hearers; and are not loose and general harangues, in the manner of those *essays* which are now grown so fashionable in pulpits.—*Doddridge.*

He that has no religion to govern his morality, is not a dram better than my mastiff dog. So long as you stroke and please him, and do not pinch him, he will play with you as finely as may be, and is a very good moral mastiff; but if you hurt him, he will fly in your face, and tear out your throat.—*Selden.*

In *spiritual optics*, a beam in the eye generally renders a man quicksighted in discovering other men's faults, and blind only to his own.—*Dr. Scott.*

"A man," says Sir William Temple, "has but these four things to choose out of; to exercise daily, to be very temperate, to take physic, or to be sick."

He who seldom thinks of heaven, is not likely to get thither, as the only way to hit the mark is to keep the eye fixed upon it.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$114 50a115	Sole, oak tanned, lb	19a22
Pearl	125 00a130	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 69a4 75	Havana, white, lb	12a14
Western (canal)	4 87a5 25	—— brown	9a10
Rye flour	3 00a3 12	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	95a1 00	*Tallow,*	
—— western	1 00a1 02	American, lb	6 1-2a7
Rye	65a65	*Teas,*	
Corn, north yellow	50a	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City - -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh - -	5
Rochester - -	do	Brownville - -	do
Newburgh Bran. Ithaca	do	Silver-Lake -	25
Jefferson County -	do	All others uncert. or	broken
Chenango - -	do	*Maryland.*	
Niagara - -	broken	Baltimore banks	1-2
Wash. & Warren, -	do	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street

August 25, 1829. 34

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness; whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica *July* 28, 1829. 30

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack o gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, in the store of Mr. OREN CLARK, on Whitesboro' street, Utica. *July* 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier of the blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely*, and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N.Y. late Captain U. S. Army.

To Dr. G. Marshall. *June*, 1820.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. *July*, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours; they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

HITCHCOCK'S NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 48

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physicion of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, UTICA.

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-